Christ's Light SPRINGING,

Arising up, shining forth, and displaying it self thorow the whole World, from under that Priestly Darkness, *wherewith it hath been clouded and overcast, by the space of one Thousand two Hundred Sixty years, in this our* Antichristian-Christian *World.*

Sect. 1. *OUr Testimony*, and that *Truth* to which We bear *Testimony*, who by those to whom *Wo* is, forasmuch as they *Tremble* not at the *Word of God*, are scornfully stiled *Quakers*, is no different thing, nor another, but plainly *One*, and altogether the *same*, which all the Holy *Men*, and *Prophets* of *God* have have held forth, as also *Christ* himself, and all his *Apostles* and *Ministers*, as many as have spoken (as they were moved of God) from the beginning of the world to this very day.

2. For even as They (whose Testimony who? even few or none, either believed or received) so We, who are of her children; of all and only whom *Wisdom* is justified, give *Testimony* to *Wisdom* it self, not the *wisdom* of this world, nor of the *Princes* of this world who come to nought, but to that hidden *Wisdom*, which none of the *Princes* of this world knew (*for had they known, they would not Crucifie the Lord of Glory*) *the Wisdom of God* is a Mystery, even the Light of the Lord God, and Jesus Christ who are Light, and in whom is no darkness at all, yea to that glorious *Light* that is now arising to enlighten that *Holy City*, *New Jerusalem*, where now there is to be no more *night*, into which nothing shall in any wise enter that defileth.

3. Concerning which *Light*, *Christ* himself said to *Paul*, being now truly converted to it, which he persecuted before, throw the blindness of his mind, *I now send thee to the Nations to open their*

Lux Christi *EMERGENS*,

Oriens, effulgens, ac seipsam expandens per universum Terrarum Orbem e *Tenebris Sacerdotalibus*; quibuscum cooperta, nec non offusa fuerit, per mille ducentos sexaginta annos, in hoc Orbe nostro *Antichristi-Christiano*.

Sect. 1. TEstimonium *nostrum*, *&* Veritas *cui* Testamur *Nos*, *qui ab iis*, *quibus* Væ *est quia non* tremunt *ad* verbum Domini, *nominamur Ironice* Quakers, *non est alienum quoddam*, *nec aliud*, *sed plane* unum, *ac omnino* idem *cum illo*, *quod exhibuerunt omnes* Sancti viri, *ac* Propheræ Dei; *perinde ac* Christus *ipse*, *nec non omnes ejus* Apostoli, *ac* Ministri, *quotquot* (*quemadmodum a* Deo *missi erant*) *loquuti sunt a seculo in hunc usque diem.*

2. *Quemadmodum enim Ipsi* (*quorum* Testimonium *quis? Vel duo*, *vel nemo credidit*, *aut recepit*) *ita & Nos*, *qui sumus ex filiis suis*, *a quibus omnibus*, *& solis justificata est* Sapientia, Sapientiæ *ipsi* Testimonium *damus*; *non seculi hujus*, *nec* Principum *seculi hujus*, *qui abolendi sunt*, *sed occultæ illi*, *quam nemo* Principum *seculi hujus cognovit* (*si* enim cognovissent, *Dominum* gloriæ nequaquam Crucifigerent) Sapientiæ Dei *in mysterio*, *etiam* luci Domini Dei, *ac* Jesu Christi, *qui* Lux *sunt & apud quos non dantur* tenebræ, *imo* luci *illi gloriosæ jam orienti ad illustrandam* Civitatem illam Sanctam, Jerosolimam novam, *ubi nunc non amplius erit* nox, *in quam nequaquam intrabit quicquam quod inquinat.*

3. *De qua* luce *dicit* Jesus *ipse* Paulo *ad hanc*, *quam olim præ mentis cæcitate persequebatur*, *jam vere conversa*; ad *gentes* te nunc mitto, ut aperias oculos eorum

rum, & convertas eos a tenebris ad *lucem*, & a potestate *Satanæ* ad *Deum*, ut remissionem peccatorum accipiant, & sortem inter Sanctificatos per fidem, quæ est in me. (a)

4. *Nec hoc fuit* Pauli *solius negotium, & Ministerium a Deo receptum ut perageret, sed &* Johannes *testatus hunc esse Nuncium ipsum, quem ipse cum reliquis ex* Christi Ministris *ab ipso ad renuntiandum accepisset, quod etiam erat a* Principio, *non* novum quid (*quomodocunque* novum *videri potuit, ut quod obnubilabatur prius quam* tenebræ *preteriissent, & e tenebris* vera *lux luxisset*) *verum* vetus, *quod erat a* Principio, *nempe* Deum *esse* lucem, *nec* tenebras *in eo esse ullas, & si dixerimus* nos Communionem habere cum eo *in tenebris* ambulantes, nos non sincere agere, sed mentiri; sin in luce ambulantes, sicut ipse est in luce, Communionem nos habere cum eo mutuam, & sanguinem *Jesu Christi* filii ejus mundare nos ob omni peccato; (b) quinetiam qui dicit se esse *in luce*, & fratrem suum odit, *in tenebris* esse usque adhuc.

(a) Act. 26.17,18

(b) 1. Joh. 1. 5. 6. 7.

5. *De qua* Luce Dei, *de qua undequaque loquitur* Scriptura, *& a qua illuminante* Manuscriptores *ejus* Scriptura *etiam ipsa fuit edita, quæque fuit, quæque fulsit in corde hominis longe ante* Scripturæ *erant, nos una cum* Scriptura, *& Scriptoribus ejus* hoc idem, hoc ipsum Testamur, *nempe* mensuram *quandam*, radios *quosdam hujus in uniuscujusque conscientia fuisse olim, & nunc esse a* Deo *datos filiis hominum, qui omnes, etiamsi ad imaginem suam hos rectos fecit* Deus *& inculpatos, quæsiverunt sibi ipsis tam* varias, *quam* vanas *inventiones, & corruperunt vias suas, & a* vero Deo, *& a* vera *ipsius* cognitione, *quem vere cognoscere est* vita eterna, *& ab omni cum eo* Communione *erraverunt, ac* (*quoad omne a seipsis auxilium*) *penitus perierunt, ad lucendum in* cordibus *suis*,

eyes, and to turn them from the darkness *to the* Light, from the *Power* of Satan *unto* God, *that they may receive Remission of sins, & an inheritance among those that are sanctified by faith, that is in me.* (a)

4. Neither was this the business and Ministry, which *Paul* onely received of God, that he might fulfil it: but *John* also testifies that this was the Message, which he together with the rest of *Christs Ministers*, had received from Christ himself to declare, which was also from the *beginning*, not any *new thing*, (however it might seem *new*, as being clouded till the *darkness* was past, and the *true Light* shined again out of the darkness that sometime clouded it) but the *old thing* which was from the *beginning*, namely *that* God *is* Light, *and in him is no* darkness *at all*, and that *If we say we have fellowship with him, and walk in* darkness, *we lie & do not the truth, but if we walk in the* Light, *as he is in the* Light, *we have mutual fellowship with him, and the blood of* Jesus Christ *his Son cleanseth us from all Sin*, (b) moreover that *who saith he is in the light, and hateth his brother is in* darkness *even until now.*

5. Concerning which *Light* of God, of which the Scripture every where speaketh, and from which inlightning the *Penmen* thereof the *Scripture* it self was given forth, which also was, which also shined in the heart of man long before the *Scriptures were*, we together with the *Scripture* & the writers thereof do testify this self same thing, namely that a certain *measure* certain *beams* were of old, and now are given of God in the conscience of every of them to the sons of men, who although *God* made them after his own Image, upright & blameless, have yet sought out to themselves, both *various* and *vain* inventions, and corrupted their wayes and erred; and, as to any help they can have from themselves, are in a manner wholly perished from the *true God*, & from the *true knowledge* of him, whom truly

truly to know is *Life Eternal*, and from all *Communion* with him, to shine in their *dark hearts*, as a *Light* in a *dark place*, & to bring them back through the *condemnation* of their evill *deeds*, *words*, and *thoughts*, and of that whole *Chaos* of *confusion* and *corruption* that came in by the fall, which *condemnation* this *Light* will bring on all that take good heed to it, and through the mortification of that *old man*, and *body*, as well as of *death*, as *sin*, with all its earthly members, and in a word of all whatever in man is contrary to the Image and Will of *God*, and turn them back unto *God*, unto that *primitive* state of *purity*, *righteousness* and *innocency*, from which they departed to worship *Images* in their own *imaginations*, to know, and to *worship* the *true God*, who is a *Spirit*, *truly* in *Spirit* & in Truth, with which *worship* onely the *Lord* is *worshipped* according to his will, and lastly to enjoy such *Spiritual Peace* & *Communion* with him, as none are by any means possible (as is aforesaid) capable of, while they are alienated from him, by the *darkness* of iniquity, & while they remain in their *Transgression incorrigible*, and *unconverted*.

6. (c) For both *Jews* and *Gentiles*, (as it is written) *are concluded all under sin*, *there is not one Righteous*, *no not one*, *there is none that understandeth*, *there is none that seeketh after* God, *they are all gone out of the way*, *they are altogether become unprofitable*, *there is none that doth good*, *no not one*; *their throat is an open Sepulchre*, *with their tongues they have used deceit*, *the poyson of Asps is under their lips*, *their mouth is full of cursing*, *and bitterness*, *their feet is swift to shed blood*, *wasting*, *and misery is in their wayes*, *and the way of peace they have not known*, *there is no fear of God before their eyes*, *so that every mouth is stopped*, *and the whole world become guilty before God*, *for all have sinned and fall short of the glory of* God.

7. This is the state of all mankind seperated by the fall from the *Light* into the *darkness*, among whom even all of

suis opacis, *ut in* obscuro loco lucerna *& per* condemnationem *suorum* operum, verborum, *ac* cogitationum *malarum*, *ac tot in ipsius* Chaos confusionis, *& corruptionis per lapsum subreptæ*, *quam* condemnationem lux *hæc adferet in omnibus eam beneanimadvertentibus*, *nec non per mortificationem* veteris *illius* hominis, *ac tam* mortis, *quam* peccati corporis *cum terrestribus ejus membris*, *ac revera omnis*, *quodcunque in hominibus* Dei *imagini*, *ac voluntati est contrarium*, *ad reducendum*, *& retrovertendum eos ad* Deum, *ad* primitivum *illum puritatis justitiæ*, *a innocentiæ statum*, *a quo ad colendas* imagines *per* imaginationes *suas decesserunt*, *ad cognoscendum*, *& colendum* verum Deum, *qui* Spiritus *est*, vere *in* Spiritu, *& veritate*, *cujusmodi* Adoratione *sola ad beneplacitum suum* Adoratur *Dominus*, *ac denique ad fruendum tali cum ipso tum* Pace, *tum* Communione spirituali, *qualis nullo modo possibili* (*ut prædictum est*) *capaces sunt aliqui*, *dum alienantur ab eo per* tenebras *iniquitatis*, *& dum sint in* transgressione *manentes* immorigeri, *ac* inconversi.

6. Tam *Judæi enim* quam *gentes* (*sicut Scriptum est*) (c) concluſi sunt omnes sub peccato, non est justus, ne quidem unus, non est qui intelligat, non est qui exquirat *Deum*; omnes deflexerunt simul inutiles facti sunt, non est qui faciat quod bonum est, non est usque ad unum: Sepulchrum apertum guttur eorum, linguis suis ad dolum usi sunt, venenum Aspidum sub labiis eorum, os eorum diris & amarulentia plenum est, veloces sunt pedes eorum ad effundendum sanguinem, divastatio, & miseria in viis eorum, & viam pacis non cognoverunt, non est timor *Dei* coram oculis eorum, ita ut omne os obstruitur, et totus mundus coram *Deo* in reatum incidit, omnes enim peccaverunt, ac deficiuntur gloria *Dei*. (c) *Rom.* 3. 6, 9. *ad* 19.

7. *Hic est status totius* Humani generis

neris *per deflectionem ex* luce *in* tenebras *a* Deo *seperati, apud quos omnes cujuscunque* Sexus, Gentis, Linguæ, Conditionis, Ætatis (*saltem ad distinguendum inter bonum & malum capacis*) *mnes (inquam)* Imus, Imus precipites *sibi dicant in* tenebras extimas, *in extremam a* Deo *Damnationem: nec daturalia aliqua via ad salutem, nisi per* Jesum Christum, *mundi* Lucem, *per mensuram aliqualem lucis ab ipso effulgentem*, illuminantem (*ut dicitur*)

[d] *John* 1. 9. (*d*) unumquemque hominem venientem in mundum, *in* tenebris *lucentem, in* tenebrosis *hominum mentibus, licet* tenebræ *eam non comprehendunt, manu-tenentem etiam, & manu-ducentem eos, qui* catenis caliginis *illaqueati, & in* Tartarum *detrusi suis ipsorum oculis, ad ulteriorem eorum excæcationem, non connivent, sed secundum* Christi *ipsius concilium, dum* lucem *habent credunt in* lucem, *ut* Filii lucis *fiant*: Ego *enim* sum *Lux illa* mundi (*inquit* christus) qui sequitur me non ambulavit in tenebris, sed habebit *lucem vitæ: Itidem* ego *Lux* in mundum veni, ut quisquis credit in me in

[e] *Joh.* 46. 47. 35. 36. 8. 12. 12. *tenebris*, non maneat, (*e*) non veni ut damnem mundum, sed ut servem mundum.

8. *Hoc modo itaque Christus est* Salus mundi, *ut est* lux mundi *destruens opera* Diaboli, *qui in* tenebris *operatus est ad erigendum sibi* regnum, *& principatum in cordibus hominum, & redimens* a potentia Principis Tenebrarum hujus seculi *ad* Deum, *qui est* Lux,

[f] *Psa.* 18. 28, 34, 35, 36, 9. *& ad videndum* lucem, *etiam* lucem vitæ *in* luce *sua. (f)*

9. *Eodem plane modo dicit Esaias Propheta Christum fuisse a* Deo traditum in fœdus populi, in *lucem* gentium, ad aperiendum cæcos oculos,

[g] *Esa.* 42. 6, 7. 43. 8. 45. 3. 49. 6. *Acts* 13. 47. ad extrahendum e carcere sedentes in tenebris, etiam cæcos, qui oculos habent, sed non vident, (*g*) *Et post illum testatur* Paulus Christum constitutum fuisse *lucem* gentibus, ut sit *salutis a Domino ad* extremitates terræ,

nec

whatsoever *Sex, Nation, Language Condition* or *Age* (at least that is capable to discern between good and evil) I say all may say within themselves *we are lost, we are gone down headlong into the utmost darkness*, into extream damnation from *God*: Neither is their any other way to life exhibited but by *Jesus Christ* the *Light* of the world, by some measure of *Light* at least shining from himself, *enlightning* (as it's said) *every man that comes into the world*, shining in *darkness*, in the *dark* consciences of men, though the darkness comprehend it not, holding by the hand also, & as it were leading by the hand those, that being insnared in *chains of darkness*, & thrust down into the *Pit*, do not winke with their eyes, to the further blinding of them, but according to the councel of *Christ* himself, believe in the *Light* whilst they have it, that they may become *children of the Light*: for *I am* the Light *of the world* (saith Christ) *He that followeth me shall not walk in* darkness, *but shal have* the Light of Life; also *I am come* a Light *into the world that whosoever believeth in me, may not remain in* darknes; (*e*) *I came not to damn the world, but to save the world.*

8. In this manner therefore is *Christ* the *Salvation of the world*, as he is the *Light of the world*, destroying the works of the *Devil*, who hath wrought in the *darkness* to the setting up of a *Principality*, and a *Kingdom* to himself in the hearts of men, and redeeming men from the *power* of the *Prince* of the *darkness of this world* unto *God*, who is *Light*, and to see *Light*, even the *Light of life* in his *Light*. (*f*)

9. In like manner doth the Prophet *Isaiah* affirm *Christ* to be given of God for a Covenant to the people, for a light to the Nations to open the blind eyes, and to bring out of Prison them that sit in darkness even the blind which have eyes, and see not (*g*) and after him *Paul* testifieth that Christ *was set as a* Light *to the Nations that he might be the* Lords Salvation *to the ends*

of

of the earth. Simeon also speaking by the holy Spirit of the child Jesus calls him that Salvation of his, which the Lord had prepared before the face of all people, to be a Light to lighten the Nations and the glory of his people Israel. (h)

10. In as much therefore as Christ is the light of the world, he is the Saviour of the world, and so far only are men saved by him as they believe in him, who is the Light, and in that Light wherewith he doth enlighten every man in his own conscience, and set themselves to walk after it, which leads no man into iniquity, and so far forth are all men liable to condemnation before God, as they walk not in this, which is in them, howbeit not consenting to any, but testifying against all iniquity, even the least, and also reproving and condemning it, even in them, who are not in it, but walking contrary to it, in the darkness.

11. For although God in his great love gave his Son for a Light, not that he might damn the world, but that the world through him might be saved, and he that believeth in him is not condemned, yet he that believeth not is condemned already, and this is the condemnation, that Light is come into the world, into the inmost consciences of men, there manifesting good and evill; but men love the darkness rather then the Light, because their deeds are evill; for he that doth evill hateth the Light, neither cometh to the Light, least his deeds should be reproved, but who so doth truth he cometh to the Light, that his deeds may be made manifest, that they are wrought in God. (i)

12. And al though all that obtain justification, are justified freely, by the grace of the Lord through the Redemption that is made in Jesus Christ alone (Yea, cursed be he, and cursed will he be that seeks for justification any other way, for he who is the Light of the world, is also that Corner stone, which (however it be set at nought by a thousand thousand of the builders, is yet made

nec non Simeon, per Spiritum sanctum de Jesu puero loquens, vocat eum salutem illam suam, quam paravit Dominus in oculis omnium populorum, lumen detegendum gentibus, & gloriam populi sui Israelis. (h) [h] Luc. 2. 30, 31, 32.

10. In quantum igitur Christus est Lux mundi est mundi Salvator, ac eatenus solum per ipsum serventur homines, quatenus in hunc ipsum, qui est Lux, & in ipsam Lucem, quacum ipse in sua ipsius conscientia unumquemque illustrat, credunt, ac post ipsam, quæ neminem in nequitiam ducit ambulare seipsos sistunt; ac eo usque coram Deo condemnationi obnoxii sunt omnes, quousque in hac non ambulant, quæ in illis est, non alicui consentiens tamen, sed contra omnem, vel minimam, iniquitatem testans, eamque redarguens, & condemnans, in illis ipsis, qui non in illa sunt, sed contra eam in tenebris ambulantes.

11. Quamvis enim in summo amore suo dedit Deus Filium suum in Lucem non ut damnet mundum sed ut mundus per eum servetur, & qui credit in eum non condemnatur, qui tamen non credit vel jam condemnatus est; & hæc est condemnatio, quod lux venit in mundum, in intimas hominum conscientias, ibi bonum & malum manifestans, sed diligunt homines potius tenebras quam lucem, quia opera eorum sunt mala; quisquis enim quæ mala sunt agit, odit lucem, nec venit ad lucem, ne redarguantur opera ipsius, qui vero veritatem agit, venit ad lucem, ut manifesta fiant opera ipsius quod sunt in Deo operata. (i) [i] Joh. 3. 16, 17, 18, 19, 20, 12.

12. Quamvis etiam quicunque justificationem obtinent, justificantur gratis, ex gratia Domini, per redemptionem factam in Jesu Christo solo (imo Anathema, sit, & Anathema erit, qui justificationem aliunde quærit, hic enim, qui est Lux mundi, est etiam Lapis ille Angularis, quantumvis pro nihilo habitus a millies mille ædificantibus, qui

fallus est caput Anguli, nec est in alio quoquam alius, nec aliud nomen est,
[k] *Acts* 4. 11, 12. præterquem *Christi*, *Lucis*, sub cælo datum inter homines per quod oporteat eos servari) (*k*) *veruntamen haud ulterius quispiam a* Deo *accipitur, aut per* Christum, *seu per* gratiam Dei in Christo *justificatur, quam per* Christum lucem *dirigitur*, & *per* gratiam Dei, *per* testem illum Dei intra nos lucem Dei, & Christi *in conscientia sua, vel in hunc finem a* Deo *datam, ut doceat, & ducat*, docetur, & ducitur *ad resipiscentiam ab operibus* tebrarum *infrugiferis*.

13. *Hæc lux enim ostendit* divitias benignitatis, ac tolerantiæ, ac lenitatis ejus, qui patienti est animo erga nos, non volens ullos perire, sed omnes venire ad resipiscentiam, & est ipsa Dei gratia, quæ illuxit quibusvis salutifera, & erudiens *omnes, qui discent quod docet*, ut, abnegata impietate, & mundanis cupiditatibus, temperanter, & juste, & pie vivant in præsenti hoc seculo, *cujusmodi vita sera nimis erit aliter in futuro; qua gratia frustra recepta, quanto magis aspernata*, per duritiem cordis recipi cere repudientis, thesaurus iræ reconditur in diem iræ, & revelationem justi judicii Dei, qui reddet unicuique secundum opera ipsius, jis, qui, per patientiam in bonis operibus, quærunt gloriam & honorem & incorruptibilitatem, viram eternam; ixosis vero & veritatinon assentientibus, obsequentibus autem injustitiæ excandescentiam & iram: (*l*) Affictio enim & angustia deventura est in omnem animam hominis perpetrantis malum; gloria vero, honor, & pax cuivis bonum bene facienti, tum Judæo tum etiam Græco: non enim est personarum acceptio apud Deum, sed in quavis gente, qui timet eum, & operam dat justitiæ acceptus est ei, improbum vero, & amantem violentiam odit anima sua.
[l] *Rom.* 2.

14. *Et quantumcunque somniat mundus, qui dicitur Christianus, cum multifariis*

made the *head of the corner*; *neither is there salvation in any other, nor is there any other name save that of Christ*, the Light, *under heaven given among men whereby they must be saved*) (*k*) Nevertheless no further is any man accepted of *God*, or justified by *Christ*, or the *grace of God in Christ*, then as he is directed by *Christ the Light*, and is by the *grace of God*, by that *inward witnesse of God* by the *light of God* and *Christ* in his conscience, which is given of *God* for this very end, that it may *teach* and *lead*, *taught* and *led* unto repentance from the unfruitfull works of *darknes*.

13. For *this Light* shewes the *riches of the goodnes, and long suffering, and forbearance of him who is long suffering to-ward, not will that any should perish, but that all should come to us by repentance*, & is that very *grace of God bringing Salvation that hath appeared to all men*, *teaching* all that will learn what it teacheth, *that denying ungodlyness, and worldly lusts, they should live soberly, righteously and godly in this present world*, which kind of life will otherwise be to late to begin to live in the world to come, which grace being received in vain, how much more being despised, by *the hardnes of the heart refusing to repent, wrath is treasured up against the day of wrath, and the revelation of the righteous judgement of* God, *who will render unto every one according to his works, to them, who by patient continuance in well doing, seek for glory and immortality, eternall life, but unto them that are contentious, and obey not the truth, but obey unrighteousnes, indignation and wrath: For* (*l*) *tribulation and anguish is to come upon every soul of man that worketh evill; but glory honour and peace to every one that worketh good both to the* Jew *and also to the* Greek: *for there is no respect of persons with* God; *but in every Nation he that feareth him, and worketh righteousnes, is accepted with him, but the wicked and him that loveth violence, his soul hateth.*

14. And howsoever the world which is call'd *Christian*, together with the

the manifold *Sects*, *Professors*, and meerly *nominal Christians* and *Ministers* thereof, may dream that they have *Christ* their *Redeemer*, very often calling him, *Lord*, *Jesus* continuing in the mean time in all disobedience to his *Light*, yet the *foundation of the Lord standeth sure having this Seal the Lord knoweth who are his, and let every one that nameth the of* Christ *depart from iniquity*.

15. For the *day* of the *Lord* draweth nigh wherein both every man and his deeds shall be made manifest, for the *day* which is the *Light* shall *declare them*, for they shall be *revealed by fire*, and *the fire shall try every mans works of what sort they are*; and in that *day* all those *Dreamers* shall be *awakened*, and shall know that as concerning the *truth* they have erred far from the *mark*, and that *not every one that saith unto* Christ, Lord, Lord, *shall enter into the Kingdome of Heaven, but he that doth* what Christ saith, and what *the will* is of *his Father which is in heaven*, and though they *have prophecyed in his name*, and done great things, nevertheless forasmuch as they departed not from iniquity, they shall be doom'd from *Christ* with *Depart from me, ye workers of iniquity, I know you not*.

16. Then shall the whole multitude of Transgressors of the *Law i. e.* of the *Light of God* in the conscience by which all, even those that have not the *Law* written in an outward letter, *are a Law to themselves*, having the *work of the Law written in their hearts*, that the *Lamb of God* came not to *tolerate*, but to *take away the sin of the world*, and that *Jesus* was sent, not to give *liberty* to sin, but to *set his people at liberty from their sins*, and that in the *greatest liberty*, wherewith *Christ* frees his people, there is the *least licence*, and that the *Father having raised up his Son hath sent him to blesse men, they turning away every one of them from his iniquities*, & that *those blessed ones, to whom the the Lord imputeth not sin, whose iniquities are forgiven, & whose sin is covered, are such in whose Spirit there is*

multifariis ejus Sectis, professoribus, ac (nomine tenus) Christianis, ac Ministris, se Christum habere Redemptorem suum, non raro eum vocantibus Dominum, Jesum, manentibus interim in omni luci suæ inobedienta, fundamentum tamen Domini stat solidum, habens Sigillum hoc, novit Dominus qui sui sunt, & quisquis nominat nomen Christi abscedat ab iniquitate.

15. Dies *enim* Domini *appropinquat in quo tum quisque, tum cujusque opera manifesta fient*, Dies *enim qui* Lux *est*, declarabit, *nam* per ignem revelabuntur, & cujusque opera qualia sunt ignis probabit, *& in* Die illo expergefacti fuerint *omnes isti* somno sopiti, *& agnoscent se circa* veritatem *aberrasse a* scopo, *& quod* non quisquis dicit *Christo, Domine, Domine* introibit regnum cælorum; sed qui facit *quod dicit Christus*, quod vult Pater ejus, qui in cælis est; *& etiamsi in* nomine ejus prophetarunt, *& magna egerunt, nihilominus* si quidem *non* decesserunt ab iniquitate, *expulsi erunt a* Christo *cum* Discedite a me, non novi vos qui transgressionem operamini.

16. *Tunc certo sciet tota cohors transgressorum* legis, *i. e. lucis* Dei *in conscientia, per quam omnes, vel ipsi, qui non habent* legem *externe conscriptam*, sibi ipsis sunt lex, *habentes* opus legis Scriptum in cordibus, veniisse Agnum Dei, *non ad* tolerandum, *sed ad* tollendum peccatum mundi, *& missum fuisse Jesum, non ad* libertatem dandum *peccato, sed ad* liberandum populum suum ex peccatis, *& in* maxima libertate, *quacum* Christus *suos liberat*, esse minimam licentiam, *&* patrem misisse suscitatum filium suum ad benedicendum hominibus, unoquoque avertente a parvitatibus suis, *&* beatos illos, quibus *Deus* non imputat peccatum, quorum remissæ sunt iniquitates, quorum obtecta sunt peccata, esse tales in quorum spiritu

dolus non est, *& nequaquam esse remissionem peccatorum illis, qui ad quotidianam eorum commissionem ipsos assuefaciunt.* (m)

[m] Rom. 2. 14, 15. Joh. 1. 20. Psal. 32. 1, 2. Act. 3. 26. Rom. 11. 26.

17. *Quinetiam* Magnus ille & terribilis Dies Domini jam advenit, *in quo* lux, *quæ orta est in conscientiis hominum, magis ac magis quotidie elucescet, in quo* liber *etiam* conscientiæ aperiendus est, *ut ex* illo judicentur omnes secundum omnia, quæ ibi Scripta sunt, *ubi* per lucem, *quæ est* testis Dei fidelis, *peccatum omne inscribitur in conspectu* Dei *tanquam cum* penna ferrea, *in quo* per lucem prope nobis veniet Deus ad judicium, *& revelabitur justitia, gratia, & misericordia Dei in omnes, qui*, in luce sua *sistentes, expectant eum venturum* liberatorem *eis ab* impietatibus, *ut salvi fiant ab* ira illa ventura in omnes inobedientiæ filios, *per quam* patebit ira Dei e Cælo, in *ipsorum conscientiis*, adversus omnem impietatem, & injustitiam hominum, qui veritatem injuste detinent: *In quo die* pluet *Deus in* improbos laqueos, ignem, sulphur, & horribilem procellam, hujusmodi omnia erunt portio eorum poculi.

18. *Quinimo*, in manu *Dei* nunc est poculum, & vinum ejus est rubrum, & meri plenum est, & ex eodem effundit, & incepit judicium apud Domum *Dei, & incepit* Deus *malum infligere in populum, cui inscribitur* nomen suum, *& imprimitur* sua Natura, *&* Imago, *&* ipsi, quorum portio nequaquam est, in *quantum biberunt ex* poculo abominationis, *&* fornicationis, *biberunt tantum ex* poculo indignationis, & excandescentiæ, *priusquam accipere possent* poculum salutis, *& laudare* nomen Dei; nequaquam itaque impuniti abibunt improbi, *verum* Adoratores Bestiæ, *&* imaginem ejus Accipientes bibent *quoque* ex hoc vino, ex mero infuso in

17. Moreover the *great and terrible day of the Lord now cometh*, wherein the *Light*, which is risen in the consciences of men, shall dayly, more and more clearly shine forth, in which also the *the book of conscience* must be opened, that *out of it all men may be judged according to all things that are written therein*, where, by the *Light*, which is *Gods faithfull witness*, all sin is written down in the sight of *God*, as with a *Pen of Iron*; in which day, by the *Light*, *God* will *come nigh to us to judgement*; and then the righteousness, grace and mercy of *God* shall be revealed towards all, who, standing still in *his Light*, wait for him to come as a *Redeemer* to them from their *impieties*, that they may be saved from the *wrath*, that is to come upon all the *children of disobedience*, by which *light the wrath of* God *shall be manifested from Heaven* in their own consciences *against all ungodliness & unrighteousness of men, who retain the Truth in unrighteousness*; in which day God *will reign down upon the wicked, Snares, Fire, Brimstone, and an horrible tempest, all which things shall be the portion of their Cup.*

18. Moreover in the hand of God *there is now a cup and the Wine thereof is Red, and it is full of mixture, and he poureth oue of the same, and Judgment is begun at the House of God*, and God hath begun to bring evil upon the people, upon whom his *Name* is written, and his *Nature* & *Image* is imprinted; & *they, whose portion it is not*, in such a measure as they have drunk of the *Cup* of *abomination* and *fornication*, have drunk also of the *Cup of indignation* and *wrath*, before they could take the *Cup of Salvation*, and praise the *name of the Lord*, in no *wise* therefore *shall the wicked go unpunished, but the worshippers of the Beast, and these that receive his image must drink also of this wine, which is poured oue of the mixture*

mixture into the cup of his indignation, and shall be tormented with fire and brimstone in the presence of the holy Angells and of the Lamb: yea, the very dreg hereof, the top whereof the Children of the Light and of the Day have tasted, the Children of the Night and of the Darkness, that is all the wicked ones of the earth shall drink and wring them out.

19. Wherefore whilst in the long suffering of God opportunity is not wanting unto you, whilst the day of your Visitation is neer unto you from God, let my councell be accepted of you All; and turn your selves to the light of Christ in your own consciences, and take councell thereat for ever, which seriously and sincerely minding, you shall be taught by Christ himself, whose Testimony to you, from heaven, that is, to your both externall, internall and eternall Peace and Salvation, and shall be brought to Christ himself, and to see him, and his Father from both whom it comes, to the saving knowledg of whom there can be no coming any other way whatsoever; for as the Sun of this outward world is not seen, but by that Light which flows from it self unto us, so neither is the Sun of righteousnesse, but by that measure of Light (how little soever it be) that shines from him in the heart.

20. For although the Scripture which speakes of the Light, and directs to the Light maketh mention of the Father and of the Son, so that there ye may read of them, and speak of them also, according to what ye there read; yet this the Scripture it self witnesseth that none can know either the Father or the Son, but he to whom the Father and the Son do mutually reveal each the other, whose revelation also is made within (n) for that which may be known of God, sufficient to Salvation is manifest in men (saith Paul) for God doth manifest it in them and the Gospell is preached in every creature which is under heaven (o) by the Light of God in the conscience, so that they are left inexcusable before God

in poculum excandescentiæ ipsius, & torquebuntur sulphure, & igne in conspectu Angelorum, Sanctorum & Agni; Imo fœces hujus, de cujus summitatibus gustaverunt Filii Lucis & Dei, Filii Noctis & Tenebrarum, hoc est, omnes improbi terræ, & bibent, & extroquebunt.

19. Quamobrem dum in longanimitate Dei non deest vobis opportunitas, dum a Deo adest vobis dies Visitationis vestræ, concilium hoc nostrum capiatis Omnes, & dehinc convertatis vos-met ipsos ad Lucem Christi in vestris ipsorum conscientiis, & exinde consilium capiatis in eternum, quam se in & sincere animadvertentes a Christo ipso, cujus Testimonium vobis de Cœlo hæc est, ad pacem, & salutem vestram tum Externam, tum Internam, tum Eternam dedocibimini, & ad Christum ipsum, & ad videndum eum, & Patrem ejus, a quibus devenit, deducemini, ad quorum cognitionem salutarem quocunque alio modo perveniri non potest: Sicut enim non cernitur Sol hujus mundi, nisi per Lumen quod ab ipso profluit ad nos; ita nec Sol justitiæ nisi per mensuram illam lucis (quantumvis parvam) quæ ab eo fulget in corde.

20. Etiamsi enim Scriptura, quæ de Luce loquitur, & ad Lucem dirigit, de Patre, ac de Filio verba facit, ita ut de his possitis legere, ac loqui quod ibi legitis, hoc tamen ipsa testatur Scriptura neminem posse cognoscere vel Patrem, vel Filium, nisi cui Pater & Filius seipsos invicem revelabunt, quorum Revelatio etiam (n) Mat. 11. 27. est introsum, (n) quod enim de Deo cognosci potest, sufficienter ad Gal. 1. 16. salutem, manifestatur in homi- (o) Rom. 1. 16. nibus (inquit Paulus) (o) nam Col. 1. 23. Deus in ipsis manifestum fecit, & pradicatum est Evangelium in omni creatura, quæ sub Cælo est, per Lucem Dei in conscientia, adeo ut inexcusabiles coram Deo relicti sunt. (qui aliter excusabiles essent, &

inculpati) *ſiquidem cum Deum* norint, non tamen ut *Deum* glorificant, nec vium eſt illis *Deum* in notitia retinere, ſed *Dei* jure agnito, nempe eos, qui talia faciunt, *qualia ipſi*, dignos eſſe morte, non ſolum ea faciunt, ſed & facientibus ultro conſentiunt.

21. *Interea tamen non dicimus Chriſtum ipſum eſſe in omnibus, qui in omnibus eſſe notus eſt qui non ſunt* Reprobi, *ut* Spes illa gloriæ; *veruntamen omnes* (*nam non eſt diſtinctio, niſi per varios* gradus lucis, *qui non variant Rei naturam*) *menſuram* lucis *ſuæ aliqualem, & unum ſaltem* Talentum *habent ſibi commiſſum, ut negotiati ſint cum eo ad* utilitatem, *quo bene utentes, & duplicantes ingreſſum habent in* Gaudium Domini ſui, *quod vero occultantes, et non lucrantes cum eo detruſi ſunt tandem a* luce *quam habuerunt, in* tenebras illas exteriores, ubi eſt fletus, et ſtridor dentium: *Aliqualiter itaque in omnibus* (*etiam Ethnicis*) *lux hæc Lucet, licet non Æqualiter in omnibus.*

22. *Ad cujus* Chriſti Lucis *menſuram, quæ eſt in vobis eſt, benefacietis ſi attendatis, dum habeatis, velut ad lucernam ſplendentem in* obſcuro loco, *ad dandum vobis cognitionem ſalutis veſtræ, & ad* dirigendum pedes veſtros ad viam pacis, *ut & animabus veſtris oneratis, & fatigatis veram requiem inveniatis*, ne vos *tenebræ* deprehendant, nam qui ambulat (p) *Pro.6.* 23. in *tenebris* neſcit quo vadat, nec ad quod impingetur.

23. *Hæc Lux eſt Lex Dei* (*nam lex eſt lux inquit ſapiens* (p)) *inſcripta non* atramento, *ſed Spiritu Dei Vivi, non in* tabulis lapideis (*ut olim in figuram hujus per Dei digitum*) *ſed in* carneis tabulis cordis; *in qua non ſolum legatur, & intelligatur, ut in* Scriptura, & lege ad extra, *de jure* quid ageres, *& quid eſſes, ſed de facto etiam* quid agis, & quid es:

(who elſe would be *excuſable* & blameleſs) ſo far as much as though *they know* God, *yet they glorify him not as* God, *neither like to retain* God *in their knowledge, but knowing the judgement of* God, *that they which do ſuch things*, as they do, *are worthy of death, yet not onely do the ſame, but have pleaſure in thoſe that do them.*

21. In the mean while we do not affirm *Chriſt* himſelf to be in all men, who yet is *known* to be in all that are not *Reprobates*, as *that hope of glory*; nevertheleſs all (for there is no difference, but what is made by different *degrees of light*, which do not vary the nature of the thing) have ſome meaſure or other of his *Light* at leaſt *one Talent* committed to them, that they may trade therewith to *profit withall*, which uſing well, and doubling they have entrance into the *joy of their Lord*, but hiding of which and not gaining therewith, they ſhall be thruſt out at laſt from the *light* they have, into the *utter darkneſs, where there is weeping and gnaſhing of teeth*: This *Light* therefore ſhines in *all* even the *heatheu*, in *ſome* meaſure, although not in *all* in the *ſame* meaſure.

22. To the meaſure of which *Light of Chriſt*, which in you is, you will do well to take heed while you have it, as unto a *light* ſhining in a *dark place*, to give you the knowledge of your Salvation, and *guide your feet in the way of peace*, and that you may find true reſt to your burdened and wearied ſouls, and leſt *darkneſs come upon you, for he that walketh in darkneſs, knoweth not whether he goeth, nor at what he ſtumbles.*

23. This *Light* is the *Law* of God (for the *law* is *light* ſaith the wiſe man (p)) written not with *Inke*, but with the *Spirit of the living God*, not in *tables of ſtone* (as of old for a figure hereof, by the finger of God) but in *fleſhly tables of the heart*, in which may be read and underſtood not onely (as in the *Scripture* and the *Law without*) the *right*, that is, what you *ſhould do* and *ſhould be*, but the *fact* alſo, that is, what *you do*, and

and what you are: For to *know Thy self*, whom if thou knowst not, thou knowst not *Christ*, whom if thou knowst not, its no profit to thee to know other things, this comes no other way then by an *inward beholding of thy self* in that more *inward looking-glass*, namely the *light of Christ*, by which, *God* shines in the conscience, which *light* leads those that follow it to hear that *true* and *living word of God*, of which the *Scripture* declares, (q) that its *powerfull* and *mighty*, and *sharper then any two-edged Sword, piercing even to the dividing of the Soul and Spirit, and of the marrow and reines, discerning the thoughts and cogitations of the heart, before which, all things are naked & bare*; that it is as *fire*, and as *an hammer, breaking the Rocks in pieces*, and causing all things to *tremble* at the hearing thereof; which was in the *beginning*, before the *Scripture* was, which testifies of it, concerning which, the *Scripture both Old & New* doth truly testify, *it's not far off, but nigh in the heart and mouth, that thou maist do it, even that very word of Faith the Apostles Preached.*

24. This light is that *good & old way*, *Older* than the *Eldest* among the Sects of this age, whether of *Jewes* or *Christians*, who (all in the mean time, namely, both *Catholiks*, and *Lutherans*, and *Calvinists*, & *Baptists*, &c. every one professing themselves to be the *Antientest*) have divided the Grand Tree of the old *Roman Church*, into so many *branches*, *lesser boughs*, and *little twigs*, that the whole *Body* thereof, wil ere long be sick even unto death, & She who hath been so long the Mother of so many children, is almost now devoured *of Her own children*. *This light* (I say) is that *Antient way*, unto which, God by the Prophet *Jeremiah* called back the *Israelites*, when degenerated from God into their own traditions, saying, *stand in the wayes and see, and ask for the Antient paths, where is that good way, walk therein, and you shall find rest unto your souls, but they said, We will*

es: *Nam Noscere Teipsum, quem si ignoraveris, Christum haud quaquam noveris, quem si nescis, nihil est si cætera nescis, hoc non aliunde venit, nisi per* internum tui ipsius intuitum in intimiori hoc speculo, *nempe* Luce Christi, *per quam splendet Deus in conscientia, quæ lux ducit sequentes eam ad audiendum* verbum illud verum, & vivum Dei, *de qua Scriptura loquitur* (q) *quod est* potens, & efficax, ac penetrantius quovis gladio 4. aucipiti, pertingens usque ad divisionem animæ simul ac spiritus, compagumque, & medullarum, dijudicans cogitationes, & conceptus cordis, cui omnia sunt manifesta, & nuda, *quod ut* ignis est, *& malleus* confringens rupes, *& causans ut ad auditionem ejus* tremebunda *reddantur omnia, quod* in initio *fuit priusquam* Scriptura *fuit, quæ de eo testatur, de quo* Scriptura *tum* vetus, *tum* nova *veraciter testatur quod* non procul, sed prope est in corde, & in ore ut faciatis, etiam hoc ipsum verbum fidei, quod Apostoli prædicabant. (q) Heb.

24. *Hæc* Lux *est* bona illa via, & Antiqua, Antiquior *quam* Antiquissima *inter Sectas hujus seculi vel* Judæorum, *vel* Christianorum, *qui* (omnibus *interim*, viz. *tum* Catholicis, *tum* Lutheranis, *tum* Calvinistis, *tum* Baptistis, *se esse* antiquissimos *professitentibus*) *in tot* Ramos, Ramulos, *& Ramusculos veteris* Ecclesiæ Romanæ *truncum diviserunt, ut totum corpus ejus ad mortem brevi ægrotabit, & quæ tot tam diu fuerit* filiorum Mater *pene devorata jam est* a filiis suis: Hæc lux (*inquam*) *est* antiqua illa via, *ad quam per* Jeremiam *revocavit* Deus Israelitas *in suas ipsorum traditiones a* Deo *degeneratos, dicens*, sistite, & cernite, ac quærite pro antiquis semitis, ubi est bona ilia via, & ambuleris in illa, & invenieris requiem animabus vestris, sed dixerunt non

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ambulabimus in illa, auscultare voci Tubæ, sed dixerunt non auscultabimus. (r)

(r) Jer. 6. 16.

25. *Hæc Lux est* Doctor, *qui non potest decipere, nam est* Testimonium Dei, *quod* Testimonio hominum *majus est, nec potest adulari, nam unumquemque redarguit juste, non* justificans improbum, *nec* condemnans justum, *sed unicuique verum dicens de seipso, prout res ipsa est, & non aliter accusans, aut defendens quam* Deus *ipse, a quo est; Si enim per hanc, quæ est a* Deo *in te lucens*, cor tuum te condemnat, *non datur* Deus *ad extra te pro justo habens; Ubi vero per hanc cor* tuum te non condemnat, securitatem coram *Deo* habeas. (s)

(s) 1 Joh. 3. 20, 21.

26. *Denique* hæc Lux *est* perfecta illa libertatis Lex, *cujus qui est* Auditor, *& non* Effector, *is* similis est viro consideranti faciem suam nativam in speculo, qui simulatque consideravit seipsum abit, & statim oblitus est qualis esset, in quam vero si quis introspexerit, & permanserit in illa, nec est *Auditor* obliviosus, nec *otiosus*, sed *Actor* operis, hic beatus erit in opere suo. (t)

27. *Debinc itaque, quicunque teipsum noscetes*, ne te quæsiveris extra, *sed teipsum* introrsum intuearis *in* luce illa interna, *quæ non modo mentem ac voluntatem* Dei *de te bonam, & perfectam, sed & tuam ipsius mentem, ac totaliter teipsum tibi discernendum* intus *tam perfecte exhibet, ut de hisce, æque ac de omnibus ad* animæ salutem, *ad* Regnum Dei *pertinentibus cum justitia ejus, & quale tibi* jus *est* hæreditarium *in illo, quod* prope *est, quod* intus *est* (inquit Christus Pharisæis, (v) *qui tamen nunquam ingressi sunt in illud*) *non opus est ut* egrediaris foras *in ordine ad ulteriorem evidentiam & intelligentiam; imo* plus satis *jamjam intelligis, si de* beneplacito *Dei* agnoveris *plus quam* agis: *cedit enim tibi in* condemnationem *tantum*

(t) Jam. 1. 25.

(v) Luk. 17. 20, 21.

will not walk therein; hearken to the voice of the Trumpet, but they said, We will not hearken. (r)

25. This Light is a *Teacher* that cannot deceive, for it is the *Testimony of God*, which is greater than the *Testimony of man*; nor yet can it flatter, for it reproves every one justly, not *justifying the wicked*, and *condemning the Innocent*, but telling every one the Truth concerning himself directly as the case is, and no otherwise, accusing, and excusing then *God* himself, from whom it is, for if by that which is shining from God in thee thy own *heart condemns thee*, there is no *God* without that holds thee guiltless; but when by that *thy heart condemns thee not, then maist thou have boldness before* God. (s)

26. Finally this *Light* is that *perfect law of Liberty, of which whoso is a hearer, and not a doer, he is like a man that beholds his natural face in a glass, which so soon as ever he hath beheld, and is gone away, he straitway forgets what manner of man he was, but whoso looketh into it, and continueth therein, and is not a forgetful, and an idle hearer, but a doer of the work, this man shall be blessed in his deed.* (t)

Henceforth therefore, who ere thou art, who wouldst know thy self, *do not seek thy self out of thy self*, but behold thy self, *within in that inward Light*, which *inwardly* gives the discerning, not only of the good and perfect mind, and will of God concerning thee, but also of thy own mind, and of thy whole self, and that so perfectly, that concerning these, and even all things pertaining to the *Salvation of the Soul*, and *the Kingdom of God*, with the Righteousness thereof, and what *Hæreditary right* thou hast therein, which is *nigh* which is *within* (saith *Christ* to the *Pharisees*, (v) who never entred into it) there is no need that thou shouldst *go forth* of thy self, in order to a further evidence and understanding of them: yea thou knowest more *than enough* already, if of the *good will of God* thou *knowest* more than thou livest

livest *up to*, for what good is only *known*, and not *done*, tends only unto thy *condemnation*: *In all openness* and *plainness*, and not in *knowing* what is to be *done*, but in *doing* what is already *known* stands the *Salvation of the Sons of men.*

28. Moreover what hinders (unless they be delighted in the *blinding* of their own eyes, the *stopping* of their eares, and the *hardning* of their hearts, & in *rejecting* the councell of God to their own perdition) but that the wicked may come to the *life of God*, from which they stand estranged? for the way to that life, howere it's *narrower* and *straiter* by reason of the *Cross of Christ*, which is dayly to be taken up by those that follow him, then that *wide* and *broad* way that leads to *destruction*, for which cause it is that *so many* enter in by this, and *so few* by the other, yet is, together with that which tends unto death, so plainly made manifest by the *Light* that (unless it be to such as are *willingly ignorant*) it cannot easily be hidden:

29. For the *fruits of the Spirit* or *works of the Light* which are *righteousness, love, goodnes, faith, gentlenes, sobriety, temperance, chastity*, which, who so brings forth *to God* lives *with God*, and sees *God*, are manifest to every one that doth not wink against the *Light* in his own conscience; and the *works* of *darkness* or of *the flesh*, such as are *adultery, fornication, uncleannes, lasciviousness, idolatry, witch-craft, hatred, variance, æmulation, wrath, strife, seditions, heresies, envy, murders, drunkenness, revellings*, and such like, which whoever doth shall *never enter into the Kingdom of God*, are manifest (saith the *Scripture*, (*w*)) and that not so much by the *Scripture*, as by the *Light* to which the *Scripture* testifies, and by which they were manifest in the consciences of men, before the *Scripture* was and are made manifest at this day where the *Scripture* is not, by which also they would have been made manifest if the *Scripture* had never been: For *all things* that *are reproved* (saith the Spirit, in

tantum, quodcunque bonum Agnitum *est & non Actum*: *In aperto & facili, nec in Cognoscendo quid Agendum est, sed in* Agendo *quod* Notum *est* salus filiorum *hominum.*

28. *Quinimo quid impedit (nisi in* excæcatione *oculorum*, obturatione *aurium*, *&* obduratione *cordium suorum*, *&* rejectione *consilii* Dei *in perditionem suam delectentur) quominus ad* vitam Dei, *a qua alieni sunt, perveniant improbi? Via enim ad hanc quantumcunque* angustior, *&* strictior *est præ* cruce Christi, *quæ indies tollenda est ab iis, qui eum sequuntur, quam* lata *&* spatiosa *illa, quæ ducit in exitium, qua de re* tam multi *per hanc*, tam pauci *per illam introeunt, per* Lucem *tamen, una cum ea, quæ ad mortem tendit, fit tam plane manifesta, us (nisi* sponte ignorantibus) *non potest facile occultari.*

29. Fructus *enim* Spiritus, *ceu* opera Lucis, *qualia sunt* justitia, charitas, bonitas, fides, lenitas, sobrietas, temperantia, continentia, *quos qui* Deo *profert* cum Deo *vivit*, Deumque *videt, cuiquam contra* lumen *in conscientia sua non conniventi sunt manifesta*; *&* opera Tenebrarum, *ceu* Carnis, *cujusmodi sunt* adulterium, scortatio, impuritas, lascivia, Idololatria, veneficium, inimicitia, lites, æmulationes, excandescentia, rixæ, dissidia, hæreses, invidia, cædes, ebrietas, commessationes, *& his similia*, qualia quicunque agunt Regni Dei hæredes non erunt, *manifesta sunt (inquit* Scriptura (*w*)) *idque non tam per* Scripturam, *quam per* lucem *cui testatur* Scriptura, *& per quam manifesta fuerint in conscientiis hominum antequam* Scriptura *fuit, & hodie manifesta fiunt ubi* Scriptura non est, per quam etiam manifesta forent si Scriptura *nunquam fuisset.*[x] Omnia enim quæ redarguantur (*inquit* Spiritus *in* Scriptura) (*x*) per lucem manifesta sunt, lux enim est illud, quod omnia manifesta facit.

[w] *Gal.* 5 19. ad 23.

[x] *Eph.* 5. 13.

30. *Ad*

30. *Ad hanc itaque animos vestros adhibeatis omnes, ad hanc veniatis, in hac ambuletis, & perpetuo maneatis, etiam in* Spiritu Dei, *qui redarguit mundum, & consolatur sanctos ex mundo vocatos, redemptos, & electos: Hic horatim sistatis, ut & vosmet ipsos sciatis, & comprehendatis* malos Spiritus, *qui* per lucem *comprehenduntur, ac dijudicantur, licet hi nec eam, nec* filios ejus *comprehendunt; ut &* gratia, *&* misericordia, *&* pax *multiplicetur vobis a* Deo Patre, *&* a Jesu Christo, *cujus consilio in conscientia* quicunque auscultaverit, habitaverit secure, & quietus erit etiam a metu mali: Hic enim est murus Adamus hominis interne.

Nil conscire sibi, nulla pallescere culpa.

31. *Qui vero a* Luce *deflexerit,* relinquens semitas sinceritatis ambulare in Tenebrarum viis, *is ut suopte judicio sit introrsum condemnatus, ita hunc tum* Error, *tum* Terror *semper obviam habituri sunt, ita ut dum speciem risus, & latitiæ præ se ferat, sæpe tamen valde torquetur, & intus*

Pallet is infelix, quod proxima nesciat uxor.

32. *Hæc omnia supradicta, quæ primo* privatim magis, *in* Amici *singularis, & insignis cujusdam* Germanici *gratiam, & usum,* Latine *fuerunt conscripta, nunc, cum non ulteriori alteratione, quam hujusmodi rei ratio requirit, nec non* Deo *ipso ad opus) hoc movente,* publice magis, *idq; tam* Anglice, *quam* Latine *rescripta sunt, & exhibita in usum vestrum (*O Academici*) ac aliorum omnium, quibus petentibus a nobis* parati *sumus (secundum* Petri *consilium,* 1 *Pet.* 3. 15.*)* ad reddendum rationem fidei, quæ in nobis est, cum mansuetudine, & timore, conscientiam bonam habentes; *in hunc finem vero, ut tam* Vos, *qui aures a* veritate *avertentes ad* fabulas *divertitis, quam* Vos, *qui prurientes, & nulli alii rei vacantes, nisi ad dicendum, & audiendum* aliquid

in the *Scripture, are made manifest by the Light, for whatsoever doth make manifest is Light.*

30. To this therefore all apply your minds, to this come, in this walk and continually abide, even in the *Spirit* of *God,* which reproveth the world, and comforteth the Saints called, redeemed, and chosen out of the world: Here stand continually, that ye may both know your selves, and comprehend *false Spirits* with the *works* and *children of darkness,* who are comprehended and discerned by the *Spirit,* by the *Light,* although these comprehend neither *it,* nor *its children;* and that *grace, mercy and peace,* may be multiplyed to you from *God* the *Father,* and from *Jesus Christ,* whose councell in the conscience, whosoever hearkens to *shall dwell safely, and shall be quiet from even the fear of evil:* For this is a *brazen wall to a man to be inwardly conscious to himself of no evill, not to wax pale at the sense of any crime.*

31. But who so turnes aside from the *Light,* leaving the *pathes of righteousness* to walk in the *wayes of darkness,* as he is *inwardly* condemned of himself, so both *Errour* & *Terrour* do meet him at every turn, so that howbeit he carryes *outwardly* a shew of laughter and mirth, yet he goes often grievously griped, and within *waxes pale at the sense of that, which the Wife of his own bosome is ignorant of.*

32. All these things aboveſaid, which at first were written in Latine *more privately,* for the sake and use of a singular, eminent *Friend* in *Germany,* are now with no other alteration then the case requires, not without *God* himself also moving thereunto, given forth *more publikely,* as well in *English* as in *Latine,* in service to you (O *Academians*) and all others to whom we are ready (according to *Peters* councell) to render a reason of the faith, which is in us, with meekness and fear, having a good conscience; and to this end that both ye, whose eares being turn'd away from the

Truth

Truth are turned unto *Fables*, & ye, who itching, and attending to no other busines then tel'ing, and hearing some *new thing*, suppose we bring certain strange and new doctrines to your eares, may know that we bring no *new things*, but all the *old things*, even the self-same, which by *Gods Ministers* were uttered from the very *beginning*; which al o we know either to your *Salvation*, or *greater Condemnation* your selves shall once acknowledge even *for ever*.

33. Of which yet we are not slack to warn, & by admonition to awaken you, forasmuch as though to say the same things that were said before, its not grievous to us, yet for you it's safe, who, by over much incogitancy, & inadvertency (I may truly say) are *ignorant* of what ye *know*.

34. Which truly if in the *same light*, and with the same *sincere Spirit*, with which they were writ en, they may be throughly perused by any, it shall repent neither *me* to have *written*, nor *you* to have *read* what is here written.

35. But if otherwise, and if this *friendly word* of your salvation shall stir up in you the Spirit of *enmity* & *malignity*, and receive from you rather an *ignominious repulse*, then an *healthful hearkening* thereunto, it shall *please me* enough that in this work I have *pleased God*, & am clear of the blood of your souls, and ye at last shall remember at least (yet not without repentance, though too late) that ye were warned from God.

By an English man, who is a Friend, and lover of your Souls.

Sam. Fisher.

aliquid novi, *putatis nos* peregrina, *ac* novella *quædam inferre auribus vestris*, *sciatis nos nequaquam* Nova aliqua *attulisse*, *sed*, Antiqua omnia, *etiam* eadem ipsamet, *quæ per* Dei Ministros *ab initio fuerunt edita*, *quæque scimus vel in* Salvationem *vestram*, *vel* Damnationem graviorem, *vos agnituros in* eternum.

33. *De quibus tamen non negligimus vos commonefacere*, *& per submonitionem expergefacere*, *siquidem nil dicere*, *quod non dictum prius*, *etiamsi* nos haud piget, *attamen* tutum est *vobis qui*, *præ nimia incogitatione*, *ac inanimadvertentia*, *vel id ipsum quod* noritis (*vere dicam*) ignoratis.

34. *Quæ quidem si in* eadem luce *ac eodem* spiritu sinceritatis, *quocum scripta fuerint*, *ab aliquibus pelegantur*, *vel* me scripsisse, *vel* vos legisse *nequaquam pœnitebit*.

35. *Sin minus*, *ac si* malignitatis *& inimicitiæ spiritum* amicus hic Sermo *salutis vestræ in vobis exstimularit*, *ita ut* ignominiosam (*potius quam* salutiferam auscultationem) *a vobis* repulsam patietur, *satis* mihi placebit *in hoc opere me* Deo placuisse, *ac purum esse sanguinis animarum vestrarum*, *ac vos tandem memineritis* (*etiamsi sera animis*, *non* absque pœnitentia *tamen*.) *Vos fuisse a Deo monitos*.

Per Animarum vestrarum Amicum, *Anglicanum*,

Sam. Fisher.

Non amo (Piſcator) *nec poſſum dicere Quare?*
Hoc tantum poſſum dicere non amo te.
Si neſcis cur non? dicam tibi Quare? (Sacerdos)
In promptu cauſa eſt; Et quia vere amo te.
Exeo, cum multis aliis, ex Orbe, ut in Orbe
Piſcator Ictus, Læſus, *Amicus ei,*
Piſcilegens *quoſcunque* bonos *in vaſa, at in ipſum*
Infernum *abjiciens triſte, malumque* malos.
Tu petis Exitium, Tibimet petis ipſe Ruinam,
Ventoſus ventis verba, uti vela, dedis:
Interdico tibi, rapiens te exigne, ut Amicus,
Sum tibi Veridicus, *Tuque* Inimicus *eris.*
Piſcator *verus vere eſt nam* Piſcis Amator,
Sed Piſcatorem Piſcis *amare queat?*

Per { *Samuelem* Piſcatorem,
Piſc-amatorem Læſum.

(*Fiſher*) I love Thee not, yet know not *Why*?
Love Thee I can't, were I therefore to *Dy*:
Know'ſt Thou not why (O *Prieſt*) Thou lov'ſt not *Me*?
The caſe is cleare, 'tis becauſe I love *Thee:*
Out of the World into't, with more, I 'm *Sent*,
A *Fiſher* (*wrong'd*) *of men*, to cry *Repent*;
Gath'ring in veſſells all *Good Fiſh*, but *Bad*
Caſting forth into th' *Pit*, that *Lake* ſo *Sad*;
Thou ſeek'ſt thine own perdition puſi't in *Mind*,
Yield'ſt up thy whiffling words, like *Sayl's* to th' *Wind*,
In love I ſeek to ſave Thee from that *Fire*,
Tell Thee the *Truth*, for this Thou'rt fild with *Ire*;
Fiſhers that catch men *Thus* (though *Friends* to th' *Fiſh*)
From them, they wiſh well, can't have one good *Wiſh*.

S { A M } W { ELL / ISHER } *to all men.*
F

FINIS.

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